21 - PHYSICAL EDUCATION: THE POWER SIMBÓLICO IN SCHOOL

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A starting point

This work was carried out at any time only, between four walls. From the beginning, its construction had companions and companions who were never afraid of change. This Fear of who, unfortunately, schools today have become hostages.

We use a methodology covering qualitative observations, records, photographs, conversations, interviews open with parents, mothers, teachers, children and reflections on the daily life of classes in Physical Education with the object of the search seen as symbolic power invades the body of the child in a school of primary education of a periphery.

The interest in Child Rearing and the primary education has been done because we believe that the capitalist society depositing its organizational strength on children and young people, because it is mainly in the first years of school which shapes the adults' free or subject and passive "to social inequalities.

In this sense (Walkerdine, 1995 apud VEIGA - NETO 2004, p. 29) emphasizes that: "(...) the social is not the scenario in which subject and articulate build knowledge through a intrinsic rationality, the result of a genetic innate ability and put into action based on a Piaget entered a supposed human condition and humanistic. It is not, also, to understand the social as substrate that shapes and is shaped by human action."

Education has always had a fascination very large in our lives, but today, in the face of reality, it causes us much more puzzled than fascination. Perhaps because of its mechanisms of domination and violence symbolic imposed on children: the times, the diminution, the prohibitions, the queues, the immobility and the silence of tables and seats that follow a design Montessoriana.

It is important to emphasize that the vision of a symbolic violence, not its mitigation, much less its intellectualize, but rather shows only that once were waving the traditional punishment on the body: the whip, lest the 'palmatória', the punishment among others; but now the machine to punish received new adjustments, raise rock is the engine, squandered is a new aerodynamic punitive. For Foucault (1977, p. 136) "some institutions it known as sequestration of institutions such as prison, school, hospital, barracks, the asylum-pass itself of torture, as corporal punishment and violence, to death that creates docile bodies. "And, in an astonishing revelation in the least, the author says that the rendering of the body is much more economical than the terror.

It is of paramount importance redeem the role of educator and teacher at the school daily, making questions about why certain procedures, attitudes and postures front of educating. We can not deny the importance of the school as a cultural link with the community around that, because only a school engaged with their time and with his political role-teaching may unveil the logic of symbolic violence, which hides the logic of a levy historical and cultural century.

The Physical Education to serve?

What we noticed is that the role of Physical Education with the school curriculum has not been duly recognized. It seems that the Physical Education becomes the victim of a trap historic (genesis of their creation), the result of his mimic alignment and the values that we have always joined to the school and moved closer designs of the Brazilian elite. Note that the meaning of the word education becomes mere ornament and conceptual physics took the floor, instead, the maintenance of an organic body - just like a car that needs care.

The Physical Education in the middle school is no cosmic mystery. Just give a look back in history, and find companies who were at the Physical Education and what were their interests and purposes. It comes with the passing of time, ratifying the taste of the Brazilian elites roles parting and broadcasters in a vision of world, where the mind moves away from the act, as they usually limited to orders, such as: Marche! Run! Skip! Swim! Ride!

So has been the guardian of the body that needs to "health" to work in the factory, in trade and industry in general and, therefore, waiving any refinement of the spirit. Being in good shape this society may become a nothing more than be in a position to serve well to the concerns of exploitation and alienation of labor.

The Physical Education spent much effort to ensure that its collective recognition and its political importance and teaching at the school are in fact ratified by the school community and society as a whole. Task this can only occur with the total withdrawal of clothes (in the case of short, the shirts regatta and the tennis-brand) built-ideological, here in Brazil, mainly from the beginning of the twentieth century.

The History of Physical Education is based on the history of capitalist society Brazil. In his time and now, the Physical Education gave alive to a certain status quo that is established. And then, as a failed marriage that discards, then it would have a new commitment to a new kind of society, which was gaining strength and assuming power: hygienist, acting, movement, New School militaristic, technicians, traditional, etc.

Only from the beginning of the 80s is that a Physical Education, say, criticism, enters the school, especially with the advent of the amnesty policy that, until then, any thoughts drifted to the contrary Physical Education imposed by the military thinking with the stroke of 1964. Appears a Physical Education committed to the struggle of classes (a clear opposition to the hegemonic thinking of the time) and the search for a look at the growing body as a legitimate historical and social construction. Therefore, it can not be at the mercy of the major means of handling and building a culture anabolizada body and outlook.

So the culture body can not be seen as mass-consumer culture-of-articles-sports or just practitioners of the weekends. The historical dimension of culture body can be summarized practices breeders and consecrated by the culture of the capital who want only educate consumers well behaved, healthy and alienated for raise rock the machine daily for capitalist exploitation. And it is this scenario that the Physical Education enter arm as a formidable political and ideological department of the Brazilian elites, "the girl's eye" in capitalist yoke, which enchants and sell, from the pair of socks to the academy for gymnastics. All in the name of "health and quality of life". Who's same? Do capitalism.

Many of us, from public schools for at least twenty years, we relive what we thought no longer exists. Dolorosa illusion, it is there, the same school of Golz, the same sorrow on the poor because they are poor, dirty, and hungry and blacks.

The body of the school culture.

The culture body is not an invention of Physical Education, or the growing body of the child. Since then, we believe, above all, far from cognitive chronic the classroom, the child is your own body: thinking, talking, play. With or without the Physical Education in school, the child back to the reality that their culture body, his play, his acting, his thinking that from now become subject of this study. If the school insists on teaching beheading of the child, we, in these few lines, renew head and body in one unit, in a single act, in one mind, in a single being. In all.

Faced with so many privations and prohibitions that the public school requires the child's periphery, could not believe, naively, that it does not react ... But reacted! The child reacts in order to reaffirm your body, your mind, even if it is standing in a violent, in attitudes no respect with teachers, direction and the actual school. Easy would blame the child for the maladies of the educational system-medieval-brazil, as if his violent act was not a request for assistance, a desperate cry of those who lost its largest and entering in the school: your body.

The rituals of control and subjugation of the body of the child are central points in this work, from the most basic routines in the life of any child, such as play, make pain, express themselves, to move, talk, go to the bathroom; Even more restrictions bold, as in public humiliation of a class of students who, recreating the images of everyday life “Febens”, were all forced to become "sitting with threaded face on the wall to learn". Its life imitating art this strange sadistic to punish the poor?

It seems that the school space is divided into two sections. One is the fear, with their records related to crime and punishment indiscriminately pointed to all children of the poor outskirts, which have almost nothing to defend. If there is any logic in the hostile behavior of the device with your school pupils, students, the logic of course goes hand in hand with poverty and the social-ethnic bias on the head of the children who, in their majority, are black and mestizo. And this historic prejudice about ethnicity, gender, religion and economic situation is built of turner contemporaries in which our society is based today.

The other point is that we call "pedagogy paranoid control of the bodies," this instrument which is an almost unhealthy concern with regard to the body of the child in school, to the point of the play becomes a protest, a transgression.

The body symmetrically watched, monitored, as a "fear" that should be domed, eliminated, stunned what Marx had said that the capitalist society we had stolen; And, therefore, the symbiosis "Human Being X Sunfire" had a tragic end , and fear prevail in what, in a way, the animal away from the irrationality: the act of creating. Triumphant, worked like animals ... We feel like ants and act as shy furry not know what they have in front of you!

And in school, ah! The school ... In laboratory of "mummies of wax," where our body is transformed into a giant turtle and agile, there is fear of everything and everybody, is suspected of everything and everyone. Having a body-thinking school is a matter of guilt and shame. And the children? They are dramatically transformed into small, mono-articular. Venture us to believe that if the joints were eyelids, the blink of the eye in the school would be a revolution body. The school bet its role as owner of free thinking and acting and became tenant of fear. Before the panic of a company rationalist, the body becomes instrument of chaos.

Even in moments of freedom, sense that the body that children expressed there was not a body free, was a if it appears of moving itself, as well as gymnastics labor in factories, children moving itself as much as possible as a way of detoxification the body or what we believe to be the body of the prison not somatizar which is the classroom. The play, far from being something healthy, in the many comments we made had shades too aggressive. Certainly response to the denial of prison body.

Even the children of Child Rearing, with just over two years of age were subjected to a rigorous discipline, a lack of visible not prepared and role of the state in the qualification of teachers who deal with children socially vulnerable, which, more than ever, merits caution.

Already the children of primary education had a treatment despotic much from the system-jail-juvenile-brazil, punishment, punishment, cries, suspensions and humiliation the eyes visas. The school has become hostage to logic clearly schizophrenic. This state of catatonia deep makes the school a space of a few changes, not accommodate itself brings a sense of pinching in the chair, but to distance itself from reality: escape, indifference, repeating what has been repeated since the emergence of the school in the sixteenth century and XVII.

It seems to us that the area of the school has become an area of self-affirmation of the failures of the public powers, or are other things the absurd that the educational system requires its students? Does only the authoritarianism ensures the school some sense of power and control of the reality of children? These and other questions that we want to share.

We would have found another school: that of laughter, adventure, diversity, plurality of ideas, constructive debate, the collective complicity in a society that crushes the daily absolutist We and the Singular.

Rituals of the bodies in schools

The children bring to school to mark the incessant playing: pipe, maggots, beti (bat), the marble balls, toy top, chop-handle, chop-hidden, pull cart; They never stop playing (even if the school denies wisely the toy). Before the school, could not be different, their desires to want to continue the push playing, because for them there is the time to play and a time to work. Some are, it is more or less how you think that you have good bosses and bad boss; the fact is that just because there is this sign that there is something wrong. The fact that there is a formality and the requirement at school is a sign that something is going wrong. If we have to threaten our children to get their attention is because we are failing in our educational activities.

We agree with Freire (1993, p. 117-8), which brings to light the dilemma of the school capitalist.

Even classical music has been attempted successfully. Who would? Mozart, in the stables, doing well the milk of the cow fat boobs! Cows still have Mozart; The children, or that. They are confined in spaces smaller than stables pay up individual issues collectively. Cows do not understand what happens; Children could. Cows only grow unless we can achieve many movements, including the children only to fating if they can not be tampered. This often serves to home and to school. But fat what? However, the behavior expected fat. To fatten a misunderstanding, insensitivity, the indecision; the fat alienation, despair, the inability. The children blame for the failure at school, if they were not the construction the school, but the adults? But unfortunately, time passes and soon to have immense economic power, as the serve with greater efficiency.

The game of the cruel rationalism Max not only creates in children a sense of dissatisfaction and denial by the school, worse, produces, in itself, a devastating sense of failure and incompetence. Thing that is repeated with the adult. Feelings those arising, in most cases, for low notes, "inappropriate behavior" in the classroom, shop, petulant, dispersion and many other behaviors that only come denounce the abuse and arbitrariness of an educational system deteriorated.

Remember (Gramsci 1989, apud Nosella 1992, p. 20), when referring to the school he dreamed - that was a school of freedom and free enterprise, not a school of slavery: "The school can not make brooder of small monsters fault instructed to a letter without general ideas, without general culture, without soul, holding only a look infallible and a steady hand".

The spaces in the street, the court, the parks, games and tricks not permitted in the school or, as I say, at school there is "a time to play and a time to work." The funny is that the time to play usually summarizes the fifteen minutes of recreation, and

almost five hours that the child stays in school is to summarize the classroom.

The school is public, but children may not occupy their spaces: blocks, parks, fitness, etc. courtyard; Only permitted in the school when the clock marks 07h30min indiscriminately and all have to go to the gym for training and ordination the queues by some teachers: "Boys on one side, girls on the other! I have said and I will not repeat what is in order of size!"

In the classroom toward the tone of repression is always equal to the queue stops, and the teacher says - "I will be waiting until you decide whether to queue right. Assuming a posture she austere orders duly each child instead. So once again she is unworthy. You do not know me, are you playing with me!".

The quality of education depends necessarily a democratic and caring school, noticed the repeated observations that the daily life of children was surrounded by prohibitions; In fact, almost everything had a kind of naturalization of "gestures and acts prohibitive," taken as needed for the maintenance of order and discipline in school. That is, many teachers felt not only repressive and punitive attitudes necessary with the children and, as considered crucial to the balance of the education school.

What are these going?

At the end of nearly two years of search found that the school "gave violence" as a living organism and its thousands of pores, pulsing, alive and institutional, structural - that reflected the lively scene of daily life in a society of classes, and structuring, because the faculty and direction had metabolized control schemes and domination. And in this valley-everything from "techniques and tactics" little disciplinary, each teacher decode the codes of repression and coercion as well willed, was a "free will" of oppression.

As we can see in a "scene" that was expressed in the peak of the shares of violence against children that in an afternoon of thursday, in which the silence of rooms required for school occurred indifferent to everything and everyone, were going and coming by corridors, slowing, as much as possible, to return to the "captivity" of the classroom. It was this routine of a hot and sunny day in a periphery that boys and girls in a class of teaching Fundamental stage real life, not a movie. All seats and curved in queue in front of the wall and with their faces and arms crossed low for the legs, not condemned by acts that did not (something that we already had used the witness), but convicted on children, convicted by its color, its origin and its poverty. Thus, the companions of the school will be the same convicted of the earth, decent work, the right to health, to social justice and a happy life.

Key words: Symbolic Power, body, physical education.

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PHYSICAL EDUCATION: THE POWER SIMBÓLICO IN SCHOOL

ABSTRACT

This text covers Physical Education at the school, whose history is based on the history of capitalist society Brazil. All in the name of health and quality of life ... Do capitalism.

We use a methodology to stamp covering qualitative observations, records, photographs, open interviews with parents, mothers, teachers, children and reflections on the daily life of classes in Physical Education with the object of the search seen as symbolic power invades the body of the child in a school of primary education of a periphery.

We would have found another school: that of laughter, adventure, diversity, and plurality of ideas, constructive debate, and the collective complicity in a society that crushes the daily determines. We and the Singular But we found the opposite result. Bodies incarcerated, locked movements, minds silenced. Finally, we found the bodies of Death.

KEY WORDS: Symbolic Power, body, physical education.

DE L'ÉDUCATION PHYSIQUE: LE POUVOIR À L'ÉCOLE SIMBÓLICO

RÉSUMÉ

Ce texte porte sur l'éducation physique à l'école, dont l'histoire est basée sur l'histoire de la société capitaliste Brésil. Tous au nom de la santé et qualité de vie ... Ne capitalisme.

Nous utilisons une méthodologie pour tampon couvrant observations qualitatives, des dossiers, des photographies, des interviews avec des parents, des mères, des enseignants, des enfants et des réflexions sur la vie quotidienne des classes de

l'éducation physique avec l'objet de la recherche considérée comme pouvoir symbolique envahit le corps de la Enfant dans une école d'enseignement primaire de la périphérie.

Nous aurions trouvé une autre école: celle du rire, l'aventure, la diversité, la pluralité des idées, un débat constructif, le collectif de complicité dans une société qui écrase le quotidien determine Nous et les Singular Mais nous avons trouvé le résultat inverse. Organes incarcérées, verrouillé mouvements, taire les esprits. Enfin, nous avons trouvé les corps de la mort ...

MOTS CLÉS: puissance symbolique, du corps, l'éducation physique.

LA EDUCACIÓN FÍSICA: EL PODER SIMBÓLICO EN LA ESCUELA

RESUMEN

Este texto se refiere a la Educación Física en la escuela, cuya historia se basa en la historia de la sociedad capitalista brasileira. Todo ello en nombre de la salud y calidad de vida ... ¿Capitalismo.

Utilizamos una metodología cualitativa para acabar cubriendo las observaciones, registros, fotografías, entrevistas abiertas con los padres, las madres, los maestros, los niños y las reflexiones sobre la vida cotidiana de las clases de Educación Física con el objeto de la búsqueda visto como el poder simbólico invade el cuerpo de la niño en una escuela de enseñanza primaria de una periferia.

Habríamos encontrado otra escuela: la de la risa, la aventura, la diversidad, la pluralidad de ideas, un debate constructivo, la complicidad colectiva en una sociedad que aplasta el diario absolutiza Nosotros y el Yo.

Pero hemos encontrado el resultado opuesto. Órganos de la cárcel, encerrados movimientos, la mente silenciado. Por último, se encontraron los cadáveres de la Muerte.

PALABRAS CLAVE: poder simbólico, el cuerpo, la educación física.

EDUCAÇÃO FÍSICA: O PODER SIMBÓLICO NA ESCOLA

RESUMO

Este texto aborda a Educação Física na escola, cuja história se funde à história da sociedade capitalista brasileira. Tudo em nome da saúde e da *qualidade de vida*... Do capitalismo.

Utilizamos uma metodologia de cunho qualitativo abrangendo observações, registros, fotografias, entrevistas abertas com pais, mães, professoras, crianças e reflexões sobre o cotidiano das aulas de Educação Física tendo como objeto de pesquisa constatar como o poder simbólico invade o corpo das crianças numa Escola do Ensino Fundamental de uma periferia.

Gostaríamos de ter encontrado outra escola: a do riso, da aventura, da diversidade, da pluralidade de idéias, do debate construtivo, da cumplicidade coletiva, em uma sociedade que esmaga cotidianamente o *Nós* e absolutiza o *Eu*. Mas encontramos o contrário disso. Corpos encarcerados, movimentos aprisionadas, mentes silenciadas. Enfim, encontramos *a Morte dos corpos...*

PALAVRAS CHAVES: Poder Simbólico, corpo, educação física.